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the first part, after having told about the day of March 18, he relates the process that followed, after the repression of the Versaillais.

The second part is devoted to the "Dictature du Comité central" in the days that followed. The third part treats of the "Commune révolutionnaire;" the fourth part, of the "Tragédie des otages." This last part will be concluded in the second volume.

*La Commune vécue* is a work fully documented and with many an anecdote which tells of the mentalities of the actors of those events. M. G. Hanotaux should read this book to correct his panegyric of M. Thiers.

A. AND H. HAMON.

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"Die Stellung der amerikanischen Wohltätigkeitsvereine,"  
*Zeitschrift für das Armenwesen*, March, 1904.

IN this paper Dr. Gustav Herzfeld, of Berlin, discusses "The Position of American Charity Organizations." The writer's thorough familiarity with the methods of charity both in Germany and America adds weight to words that will be read with interest and pleasure on this side of the water. Dr. Herzfeld was particularly impressed by the facilities afforded for practical education in charity work in the United States—university instruction, the New York Summer School in Philanthropic Work soon to be expanded into a two-year course, residence in settlements, training in connection with charity-organization societies, clubs for the study of philanthropic activities, etc., etc. Germany's deficiency in this respect is not concealed, nor the fact that proportionally the German field offers far less opportunity for the employment of technically educated charity administrators. One consequence of this is that investigations into cases applying for relief is much less thorough in Germany than in America, particularly where non-salaried agents are employed. "There are reasons," writes Dr. Herzfeld, "why we should earnestly consider the question whether, leaving the fundamental principles of the Elberfeld system untouched, we should not instal a number of salaried investigators and inspectors in public poor-relief work, as has already been done with success in a number of [German] cities."

The question as to whether, and how far, a charity-organization society itself should give relief is also considered. Mr. Charles F. Weller's position on this subject, as expressed at the Charity Con-

ference of 1902, and the practical solution of the problem under Mr. Ufford at Baltimore, are quoted as full of suggestion for Dr. Herzfeld's German readers.

R. C. BROOKS.

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*La Coopération.* Par P. HUBERT-VALLEROUX. Paris: Victor Lecoffre, 1904. Pp. 228.

It is desirable to have brief popular accounts of the growth and condition of the co-operative movement in various countries published at frequent intervals in order to direct it and save it from errors and extravagance. The author of this work has rendered a valuable service in this field. He does not conceal his attitude of hostility toward the socialists, whom he regards as enemies of the nation and of religion, and a foreign reader will make allowance for this bias. While the discussion of co-operation in production is severely critical, it does not quite equal in insight the much earlier treatment of Beatrice Potter (Mrs. Webb), who showed clearly that it is a purely capitalistic affair, while the Rochdale societies are more openly and consistently democratic. The conditions under which these various kinds of co-operation are, in certain form and degree, useful, are, on the whole, intelligently interpreted, and recent statistics for all countries are supplied.

C. R. H.

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*Intégralisme, philosophie et sociologie.* Par EDOUARD BOULARD. Paris: Giard & Brière, 1903. Pp. 401.

THIS is the work of a self-taught man familiar with socialistic phrases and modes of thought, and untroubled by the history of philosophy in the schools. It is interesting as the sincere revelation of one who makes his political and economic creed a sort of religion, but apparently does not add to our knowledge of facts, tendencies, or principles.

C. R. H.